

SUNDAY MEDITATION

LIFE OF ST. LUKE.

We notice the lessons for the entire year of St. Luke, from the beginning according to Luke. We can, therefore, hardly do better, as a preliminary study, than to look critically at the life of that writer and seek as great acquaintance with him as existing data may permit.

1. *St. Luke's Festival.*

It is well to keep in mind the lives of eminent persons. There is no objection to designating the festival for such persons as the Greek, Roman Catholic, Episcopal and the other Christian bodies is Oct. 18. We use in the Kalendar of the Church of Canada accordingly as I. D. H. Oct. 18, St. Luke's day. Even in St. Paul's time St. Luke became eminent; so much so, St. Paul said of him that "his praise is in the Gospel of Christ." All Christians are indebted to St. Paul's follow-traveler, as a man of great stature, as a noted physician, as author of a Gospel, and as writer of the history of the life of the Holy Spirit, and of the apostolic character, and it is wonder early Christians loved to keep him in memory by

of religious services. There could be no celebration of the Church's Kalends to exclude St. Luke's day. We love to keep memory fresh and vital. It is well to spend year with him.

2. *The Names of St. Luke.*

There is nothing peculiar about the name St. Luke. Many interpret it as meaning *luminous*. It is a name to be found in such a name. What is so towering and resplendent in the Gospels of St. Luke and the Acts of the Apostles! I must first hold the name Luke to be a contracted form for *Lucianus*. That was quite a common name among the Romans. Lucanus Annuus was the name of a prominent Roman. Lucanus Ocellus was a well-known philosopher.

St. Luke is spoken of in the New Testament (Acts, 13:1; Rom., 16:21). He was a native of Cyrene and a kinsman of St. Paul. Paul, however, to be confounded with St. Luke.

To notice the name Luke in the Received Version is spelled *Lukas*, in Phil., 24. The Revised Version has *Luke*. It is better to print the

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thirty; he was one-half Jew and one-half Greek; he was a Jew? I. He readily applied himself to Hebrew idioms in composition. 2. He was very familiar with Jewish customs, prejudices, opinions. 3. When Paul came to Jerusalem, he was not, as the Gentiles were so frequently enraged, because they believed that St. Paul had presumed to take them for no faith in the temple; but they were so far from it, St. Luke gaining admission that sacred structure.

Q. Did he suppose him a Gentile? I. He had the versatility in the use of the Greek language, which was common to the Hellenists, 4:10 and 11 compared with V. 14, and then the adulations of Aristarchus, Titus and Justus, saying they were of the circumcision. Then, just afterward, he states that he and Demetrius were the cause of a disturbance between those of the circumcision, to wit, Jews, and those who were gentiles.

Q. Who, then, St. Luke was born a Gentile, and he was a Jew? I. He was a Jew, and

became a prelyste to the Jewish faith. It is certain there were blended in him both Greek and Hebrew characteristics. His introduction of the Old Testament into the Acts of the Apostles, and indeed all that he said, independent of direct quotation, are of purest, most classical and elegant Greek.

6. Marriage.

There have no record of the marriage of St. Jerome declares St. Luke never married.

7. Education.

St. Luke was a native of Antioch, a city which was a renowned center of culture. There were in its schools of the highest grade, having able teachers in the arts and sciences. Learned men traveled thither, and it is much more than probable that St. Luke was intellectual, and availed himself of opportunities at hand for securing a thorough education. In addition to a liberal course in the classics, he would have had the medical training which was given in the school of Asclepiades. Then such training derived in the

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supplemented by culture gotten from for-
travel to famous seats of learning, as
Rome and Athens and Thebais.

8. *Faction.*

There is no one who held that St. Luke was a
politician, and that as he was held to be
an apostle and affection. (Col., 4:14.) We notice
never takes part in a miracle of cure. Be-
cause of course of medicine, there might be sus-
picion of a miracle. But the moral effect
the moral effect always sought in
a miracle would be lost. At the same time he
was not fitted to be a critical reporter of all such
things. He was not a physician, and his explanation,
"because any human cause if such a
disease, and any pretences of miraculous products,
to observe that he is more accurate in
narrating miracles of cure than is any other New
Testament writer, e.g., of the disease and cure of the
man blind at Malta with the accuracy of a
critical gentleman. His travel abroad was

of the knowledge of the medicinal art. All the writers affirm he was a physician. We observe that the fact he was a professional physician would tend to establish a positive proof of his moral social rank, since we read of slaves in Rome becoming doctors of medicine. One thing the Gospel of St. Luke is also struck by, the narrative dealing at the hands of the Lord of all things, and especially in St. Luke's accounts of the closing days of agony in the life of our Savior. There is a tradition having considerable support, that the Lord Jesus Christ was a painter. Indeed, some portraits are said to have been from his hand. These are the Blessed Virgin Mary, had it been so, the artist would have been a Jew, but the supposition he became an artistic painter, the fact Jews were not given to that profession. Nevertheless, St. Luke is regarded as the patron Saint of painters.

9. *Writings.*

also the books of the Acts of the Apostles, and he wrote the purest Greek of any Testament author. He was evidently a freed person. Granting he was a Gentile, and that he was a native of Asia Minor, Probably Ephesus, a Gentile, was a good book of Job, and Nebuchadnezzar, a Gentile wrote the fourth chapter of Daniel. One of the best of the Old Testament is written by St. Luke. evidences of a statesman's style. It is clear the author was an ob- serving person, well acquainted with the cus- toms and habits of the people, and that he was with him he must yet respect his cus- toms and habits. Self is not prominent. He yields to the authority of the Holy Spirit, and instead of saying, "I have seen," he says, "I have heard," he writes after the simplicity of the style common to the revelations through the Spirit. We call his Gospel Pauline, and from the fact it takes on the composition of Paul, we call it Pauline. It is the same between Jew and Gentile as is possibility

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11. *Suggestions.*

St. Luke's splendid instance of
Even the Apostle's imprison-
ment St. Luke of affection for St.
Paul's writings. Each should
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to his Gospel.
education. We see the ad-
vance Paul had over the other
teachers should be to magnify
thrust forward as it is remarkable
so little of the personal affairs
so eminent as St. Luke. He does
mention himself.

to instruct others in religious
teaching. St. Luke for Theophi-
mendable.

should be Christians.
opinion is not weakness. It is

those who suffer for righteousness
 Jesus Christ thy Son, our only
 with thee, and the Holy Ghost,
 ineth, in the unity of the eternal,
 without end. Amen."

RESPONDENTS.

Illness on a Variety of Interesting Subjects.

Answers.—Write questions on a separate sheet, giving name and address, and send them to the Editor of the "Questioners." You need not communicate to those that are not of the full value and address of your request, to inclose a stamp for inquiries. Postal cards will be accepted, if printed and sent within a week, and in this case no stamp is needed.

Question.—O—If a soldier now drafted, apply for an increase, and, and not report as favorable as the world, would it count the Pension he is now drawing? Answer—

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until I went back to the regi-
on; communication is paid only for
the telephone lines.
Mich.—Has there been any rail-
road union get a pension who
after going home to vote as
section in 1964? Answer. No.

ERIC BELL FREE.
I am certain that the undersigned
has obtained the 8.00 German Electric
Company, Van Wagon, Free of the
Society (U.S. Pat. 37,847) a positive
ability, Birmingham, Alabama, for
the Agency, P. O. Box 175, Brooklyn,
to-day.

STOPPED FROM BY DR. KENNY'S CURE!
No file after first day's use. Mar-
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